

12

A MODEL

For the maintaining of

Students



Of choice Abilities at the

UNIVERSITY,

and Principally in order to the

MINISTRY.

WITH

EPISTLES & Recommendations,
and an Account of the Settlement and
Practice of it in the UNIVERSITIES
from the DOCTORS there.

As also with Answers to such Objections
as are most Plausible, which may be
made against it.

And with the Names of the Trustees.

PROV. 3. 9.

*Honour the Lord with thy substance, and with the first-fruits of thine
increase.*

LONDON,

Printed by J. H. for J. Roebwell at the Fountain in Goldsmiths
Row in Chesfide. 1648.

MODEL

For the maintaining of

Students



Of the said University

UNIVERSITY

and principally in order to the

MINISTRY

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EPISTLES & Recommendations

and an Account of the Sentiment and

Practice of it in the Universities

from the Doctors there.

As also with Answers to such Objections

as are most plausible, which may be

made against it.

And with the Names of the Presses.

Printed by J. H. K. at the Fountain in Goldsmiths Row in Christchurch 1751.

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THE PREFACE.



OW dear the glory of God and the Kingdome of Christ should be unto all, and is to every one in whom dwelleth the love of God, is on all hands acknowledged; That it is a duty incumbent upon all men, not only to praise God with their lips, but also to honour God with their substance; and that in a proportionable manner to what the Lord hath been pleased to betrust them with; we wish it were as cheerfully practised as it will be readily granted. As there is no greater honour that can be put upon a Creature, than to be in a capacity of honouring God, especially when to this is added the blessing of a large and wise heart to understand how great a trust that is, and what a glorious advantage is put into his hands; So there is no greater Evidence of a sincere heart than to be unwilling to offer to the Lord such sacrifices as cost nothing: And as it is a duty to honour God, so it is a duty also to study in what waies God may be honoured, and if one way be
A more

The Preface.

more conducing than another to the attainment of that great end, that way is most eligible, by wise and pious Christians. And although it is a laudable and necessary work to exercise Charity towards the bodies of distressed persons, yet those must needs be the most noble acts of Charity which concern the souls of men, seeing both the object of them is more excellent, and the effects more durable. And as the means instituted by Christ for the good of souls, is the erection and maintenance of his Church, and the supplying of it with an able and pious Ministry: So it hath been in all ages the care of those whose hearts have been touched with a sense of Gods honour, and a fervent desire of the Churches enlargement, to afford such liberall supplies and encouragements as might both prepare men for, and support them in the work of the Ministry. And these are the ends which have been principally aimed at by all, but all have not used the same means to those ends, nor are all means equally effectual. It is therefore our desire in this Model to make choice of such waies as to us seem most usefull for the forementioned purposes. And because the foundation of the Work lies in the excellency of the natural parts of such as are designed that way (a few such being more worth than a farre greater proportion of other men) it is therefore of great use, and we shall endeavour that it may be our great care, to single out such persons to whom God hath given the most high and promising abilities: Who, if they be placed under the most learned and godly Tutors we can finde, and obliged as farre as possibly we can, to a diligent and eminent improvement in knowledge of all sorts and solid piety, we conceive it will be no arrogance humbly to expect a more then ordinary advantage to the poor Church, which

The Preface.

which now, if ever, calls for Teachers of exquisite abilities: And because there are some Church-works of great concernment, which cannot be conveniently managed by such as are overwhelmed with preaching work (such as the resolution of weighty doubts and cases of conscience, the stopping of the mouthes of gain-sayers, and the like) it must needs be judged of great advantage to have some particular persons exquisitely fit for such works, both in regard of natural and acquired endowments, who should be set apart for them, and attend upon them without distraction. The rather, because there are divers men, peradventure not eminent for preaching gifts, who being wisely improved, may be very serviceable to other of the Churches necessities: And these are the chief intendments of the following Model: Yet, for as much as there may be divers towardly youths, of competent parts (though short of the eminency that some others attain to) and mean condition, who may be of good use in the Ministerial work, and seeing the ordinary necessities of the Church are not to be neglected, especially the condition of *Ireland* and *Wales*, and some dark parts of *England*, being so dolefull and dismall, we hope it will be an acceptable work to lay in provision in this Model, whereby fit persons may be sent into those places, which by reason of their distance, many cannot, and others do not go into: We confesse, as we shall not be wanting in our prayers and endeavours, as farre as God shall enable us sincerely and impartially to look to these ends and waies propounded; so we cannot but hope in God that the bowels of many precious souls will be refreshed by these means. And we are confident whoever shall engage their hearts

The Preface.

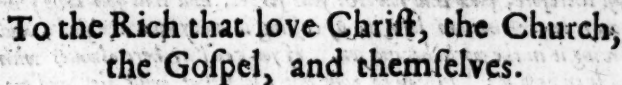
in this free-will-offering to God, will have no cause to repent of it, nor shall it be a grief of heart to any at the last day (when the rust of other mens silver shall rise up against them to their everlasting confusion) to have been the happy instruments of enlarging the Church, and propagating the Gospel, and saving of souls, and in this life also the generations to come shall call them blessed.

Read and Approved, and appointed to be Printed

by the Trustees.

Mat. Poole.

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Have here a happy opportunity to offer* you an excellent benefit, by inviting you to an excellent duty. If receiving be unpleasant to you, how came you to be rich? If you like it, come while the Market lasts. Come before Thieves, or Fire, or Souldiers have seized upon your perishing wealth, come before death hath taken you from all. You see here that Christ is contented to be your Debtor, at the usury of a hundred for one, in this world, and in the world to come, eternal life. Mat. 19. 29. If you are covetous, take this bargain, for all the world cannot help you to the like for your Commodity: If you are not covetous, you will not be tenacious of your money: The offer is so fair, and so unmatchable, that I know not what can keep you from accepting it, unless it be that you dare not trust the Word, the Promise, the Covenant of Christ. And whom then will you trust? who shall keep your wealth? will you? But who shall keep you then? will you undertake to keep your selves? Alas, how long? Is God to be trusted with the sustentation of the whole Creation, and the government of all the world, and with the lives of you and all the living, and with the prospering of your labours, and your daily preservation and provision? and yet is he not to be trusted with your money? you'll say you trust God? let us see now that you do not play the Hypocrites? If you are friends to Christ, you may see in the work here offered to you, your Masters name, and interest, and honour: It's certainly his voice that calls you to this adventure, and therefore never make question of your call. If you are friends to your Country, now let it be seen: If you live an hundred years, perhaps you will never have a better opportunity to shew it. If you are Protestants and love the Gospel, shew it by helping to plant and water the Seminaries of the Lord. Perhaps you cannot dispute for the Truth, or preach for it your selves: But you can contribute for the maintenance of some to do it: This then is

your work, know it and perform it. You may have a Prophets reward, without being your selves Prophets. Matthew 10.41. At least therefore, shew that you love your selves, and that you love your money better than to lose it, by casting it away upon the flesh, and leaving it in the world behind you. If you can stay here alwaies with it, then keep it. I speak to none but those that must die, and methinks such should be glad to learn the art of sending their wealth to meet them in another world. If you understand not that giving is receiving, and that the giver is more beholden, than the beggar, and that it is for your selves that God commandeth you to give, and that the more you thus lose, the more you save and gain, you are then unacquainted with the reasons of Christianity, and the life of faith. I hope you are sensible of Englands priviledges, above the dark Mahometans or Indians, in the freedome of Ordinances, and plenty of receiving opportunities. And know you not that an opportunity of giving may be as great a mercy to you, as of bearing or praying, and should be as forwardly and thankfully accepted. He was never acquainted with the Christian life of doing good, that finds it not the most sweet and pleasant life. Though we must snatch no unseasonable consolation from our works, but desire the thoughts of musing God beholden to us; yet we must walk in them as his way, Ephel. 2.10. in which we are likeliest to meet him: he is likest to God, that doth most good, and that would do most. This is such an improvement of time and stock, that you may omit a Prayer, a Sermon, or a Sacrament for it, rather than omit it: you may violate the rest of a Sabbath to stem mercy, Mat. 12.4.5. Your Lord and Master with a special remark, hath set you all this lesson for to study. Mat. 9.13. [But go ye and learn, what that meaneth, I will have mercy and not sacrifice.] And yet such is here the happy combination, that it is mercy and sacrifice, because it is mercy for sacrifice, that you are called to. And doubt not but with such sacrifice God is well pleased, Heb. 13.16. Forget not therefore to communicate and do good. It is more blessed to give, than to receive, Acts 20.35. For the manner of the work before you, consider, First, Is it not pity that so good a breed of wits as England is renowned for, should be starved for want of culture and encouragement? Secondly, Is it not pity that so many thousands of souls should starve in ignorance, or be poisoned by seducement, for want of cast to procure a remedy? And what abundance

dance that may be saved by the Ministry of such as you maintain, may
bless God for you as the helpers of their salvation. Thirdly, The ne-
cessities of the Church have of late called Students so young into the
Ministry, that eminent Proficients in Languages, Sciences, Antiqui-
ties, &c. grow thin, and are in danger of being worn out; if there be not
some extraordinary helps for choicemits addicted to these studies. And
what a dishonour, what a losse that would be to us, the Papists would
quickly understand. Fourthly, The barbarous face of the Greek and
other Eastern Churches tells us, what need there is of Learned Instru-
ments, for the maintenance and propagation of the Truth. Fifthly,
what abundance of Colledges and Monasteries can the Romanists
maintain, to fill the World with Missionaries of all sorts, which is the
very strength of their Kingdoms. And is it not pity that a better
work should be starved through our want of pious charity? and
that Papists should dare us, and we be unfurnished with Champions to
resist them, when we are furnished with so much evidence of truth,
which yet may easily be lost by ill managing? Sixthly, If you are the
servants of Christ, above all, you must now look about you for his
Church and Ministry. For the Devil hath given you so strong an Al-
larme, that he that was first still, and runs not to his Armes, to help the
Church, is a Traitor, and no true Souldier of Christ. Papists are up,
and Atheists and Infidels and Jews are up, and abundance of secret
Apostates are up openly reproaching the Ministry, that privately de-
ride Christ and the Scripture, and the life to come, (I know what I
say to be soe true). Quakers are up, and all the prophane as far as
they dare. And shall not we be up so further that Gospel and Mini-
stry and Church of Christ, which so many hands of the Prince of
darknesse, are armed to assault. Let us discourage the Devil; by
making an advantage of his assaults. Let him see that we never
do so much for Christ and the Church, as when he assaulteth
them with the percest or cunningest malignity. He that hath
not so publick a spirit, as to value the welfare of the Church,
and the souls of men, before the fulnesse of his own estate, may go
away forever from Christ (as Luke 8.23, 24.) for a true Disci-
ple he cannot be. It would make a mans heart ake to think of the
dark state of the world, for want of Preachers. Were it but the state
of Ireland and Wales, it should move us to compassion. And now
I offer it to your sober thoughts, as to men that are going to be ac-
countable.

countable for their Talents, whether you have a better way to dispose of your money, and a way that will be more comfortable to you at death and judgement. I would not have you unmercifull to your children: but if you think you may not lawfully alienate any of your Estates from them, you are far from the mind of the primitive Christians, that sold all and laid it at the Apostles feet. If you ask, why we leave you not to your selves to be charitable where you see cause; I answer, First, there is so much difficulty in every good work, even in giving so as to make the best of it, that you should be thankesfull to those that will help to facilitate it. Secondly, Great works must have many hands. Thirdly, Conjunction engageth and encourageth, and draws on those in the company, that else would lag behind. What need we else associate for our Ministerial works of Instruction, Discipline, &c. and leave not every Minister to himself: In company we go more chearfully, easily, regularly and prevalently. And should you not associate also in your duties?

Well Gentlemen, seeing it is undoubted that the work before you is of great importance to the honour of Christ, to the welfare of the Church, to the Protestant Religion, to the souls of thousands, and to your own everlasting benefit, take heed how you refuse to do your best, lest God distrain on you before you are aware, and then hold it or your souls if you can. And say not but you were warned by a friend that would have had you have saved your money and your souls, by making the best of your Masters stock. And if what I have said do not perswade you, I entreat you to read a Preface to a Book that I have written to this purpose, called, The Crucifying of the World, &c. Read Gal. 6. 6, 7, 8, 9, 10. Accept this invitation to so good a Work, from

A servant of Christ for his Church,

February 26. 1658.

Richard Baxter.




A Model for the Education of Students of choice abilities at the University, and principally in order to the Ministry.

April 1. 1658.

CHAP. I.

Of the Contribution and Contributors.

S. 1.  HAT they, who through their affection to Gods glory and the Churches good, in the advancement of Learning and Piety, shall be willing to contribute to this work, be intreated to signify their desires by way of subscription, that so it may be more certain in it self, and more visible and exemplary to others.

S. 2. And because subscriptions of this nature, though happily begun, have heretofore failed, lest it should happen in this case (whereby the whole design would be frustrated, and Young men of excellent parts, hopelessly planted at the University, forced to remove, besides many other inconveniences) we do earnestly desire that God would stir up the hearts of those, whose Estates will bear it, to subscribe for eight years or far more, or for ever, which we shall look on as a noble and eminent act of charity, and which present and future ages may have cause to bless; God for, and as the most proper and only certain course, for the most the intended design, and to prevent the forementioned mischiefs: Yet if any shall contribute any thing upon other terms, we judge it a very acceptable service, and we hope it will occasion thanksgiving to God on their behalf.

S. 3. That the Name of every Contributor be fairly written in a Book of Volume appointed for this purpose, together with the summe which it shall please him to contribute to this Work.

CHAP. II.

Of the Trustees.

§. 1. **T**hat the money collected be disposed of, and the election of Schollars made by sixty Trustees, whereof 36 to be Gentlemen or Citizens of eminency, and 24 to be Ministers in or within five miles of the City of *London*, of which number any seven shall make a Quorum, in ordinary cases, whereof three to be Ministers.

§. 2. And because it is of great importance to the good of the work, that there be a special inspection into it upon the place, it is thought fit that there be seven Trustees chosen for each University, who shall be intreated to take notice of the proficiency and deportment of the exhibitioners in the University.

§. 3. That the Trustees proceed in all things without partiality, as they shall judge best for the publick good, and suffer not themselves to be byassed from it by any favours or recommendations whatsoever: And particularly that in the election of Schollars, or Trustees, when there are any vacancies, the Trustees declare themselves, that they will according to their Trust proceed therein with all fidelity and integrity: And that the Clerk put the Chairman in mind of it.

§. 4. That when any one of the Trustees dies, or refuseth to act further in the business, or removeth ten miles from *London*, or by the rest of the Trustees is judged to deserve dismissal from his Trust, the rest of the Trustees, or any 7 of them, whereof 3 shall be Ministers (notice being given to the Trustees of the meeting, and of the end of it) being met together, proceed to chuse another: And that no Trustee be compleatly chosen at one meeting, but that he be nominated one meeting, and (if they see fit) chosen the next meeting: And that they chuse one who is for wisdom, candor, activity, publick-spiritedness, integrity, affection to Religion and Learning, and other necessary qualifications, they judge fit for the work: And that they chuse a Minister in the room of a Minister; and upon the vacancy of one who is no Minister, that they chuse one who is no Minister.

CHAP. III.

Of the Officers and Expences.

§.1. **T**hat in the moneth of *March* yearly the Trustees chuse one of themselves being a Minister, who shall be desired from time to time for the year ensuing, to appoint meetings of the Trustees, and to be present at all meetings and transactions, and to take special care to promote the work, and to keep correspondency with others in relation thereunto.

§.2. That the Trustees in the moneth of *March* also chuse a Treasurer (being a person of unquestionable fidelity) from year to year: And that the Treasurers or Collectors discharge shall be sufficient to any that shall pay the money: And that the Treasurer be accountable once a quarter to the Trustees, or any seven of them (a meeting being called) whereof three to be Ministers: And that the Treasurer shall not dispose of any of the monies, but according to the direction of the Trustees or any seven of them (three being Ministers) at a general meeting assembled.

§.3. That a Clerk be chosen to be present at all meetings, to draw and enter all Orders made by the Trustees, and keep the Books, and write such things as are necessary, as also a Collector to gather in the monies, and to call meetings and do other necessary works, and that they have such salaries as the Trustees shall think fit.

§.4. That all the charges incidentall to the work, which the Trustees shall judge expedient, shall be allowed out of the Stock.

CHAP. IV.

Of the quality of the Schollers to be chosen.

§.1. **T**hat the Schollers to whom the exhibitions shall be granted, be chosen out of the University, or out of Schools, as the Trustees from time to time shall judge most fit,

and that strict enquiry and diligent examination be made, and all possible care used that fit persons be chosen, and that the Election be made by seven of the Trustees at the least, whereof three to be Ministers, notice being given to the Trustees of the meeting, and of the end of it. And that no Schollers hereafter shall be chosen, but such as have been personally and diligently examined by three at least, being either of the Trustees in *London* (who are Schollers) or of the University Trustees, or of such as shall be chosen and desired by the Trustees to examine Candidates, &c. and attested by their hands. And that no Certificate be owned from the Universities, but such as comes from known persons, or from such persons as some of the University Trustees shall attest to.

§2. That the Schollers to be chosen, be of Godly life, or at the least, hopeful for Godliness, of eminent parts, of an ingenious disposition, and such as are poor, or have not a sufficient maintenance any other way: That not only the progenity, but the solidity of their parts be observed. And that a special regard be had to Godliness.

§3. And, although our great aim in this work be, the bringing up of Schollers of eminent parts and learning, and the supplying of the Church with choyce Ministers, and such, as through Gods blessing may be pillars of the Church; yet because the ordinary necessities of the Church also are to be provided for, and the sad condition of dark corners, both in *Ireland* and *Wales*, and several parts of *England* cries loud for our assistance; the Trustees therefore may (after provision made for the fore-mentioned ends, as far as they shall think fit) chuse some Schollers of Godly life, and good parts (though it may be their parts fit not to that eminency which some others attain to) in order to the supply of such desolate and necessitous places and Congregations.

§4. That the exhibitions be generally given to such as intend the Ministry, and direct their studies that way; yet so, as that the Trustees may upon weighry reasons and sparingly dispose of some of them, to such, as, though not intending the Ministry, may be other ways eminently serviceable to the Church or Commonwealth.

§5. And

§. 7. And whereas divers Schollers after four years continuance in the Universitie, being raised to an higher degree, which they cannot support, are forced to remove and betake themselves to Schools or to enter into the Ministry; through necessity, raw and unfurnished, to their own perpetual discouragement, and to the great mischief of the Church; that a special regard be had to such of them as during their continuance, have given the best proof of their parts, learning and godlinesse, and they be enabled to continue four years after their degree of Bachelor, whereby they may be solemnly prepared and well fitted for that weighty work.

CHAP. V.

Of the education of the Schollers.

§. 1. That the exhibitioners shall be obliged to study to be eminent in the Latine, Greek, Hebrew, and other Oriental Languages, and in the severall Arts and Sciences, so far forth as their Genius's will permit.

§. 2. That over and besides their ordinary University exercises, they be tied to special exercises in those things as shall be thought fit by the Trustees, and others whom they shall advise with. And that when the Trustees shall think fit, two or three be picked out of the Students to come up to London (their charges being born) to do some learned exercises in the City, that so the Contributors may see some fruit of their cost, and others may be excited and encouraged.

§. 3. That their three last years be principally employed in the study of Divinity, and the preparation of themselves for the work of the Ministry, such only excepted, as are mentioned, *ch. 4. §. 4.*

§. 4. That such Schollers as are taken from Schools, be sent to the University, and there placed under such Tutors as the Trustees shall chuse, who shall be, as near as may be, eminent for Godlinesse and Learning and care of their pupils: who shall be entreated to have a special eye upon them, as to their Godli-

ness, and to presse them to a diligent attendance upon all means publick and private conducing thereunto.

§.5. That none of the exhibitioners be absent from their Colledges above six weeks in a year, unlesse special leave be obtained from some of the Trustees of that Universty.

CHAP. VI.

Of Inspection over the Exhibitioners.

§.1. **T**hat once in a year the Trustees or any three of them (whereof two shall be Ministers) go to the Universty, and there with the help of the Universty Trustees, find out their profiting, and diligently enquire into their abilities and conversations, and encourage them accordingly.

§.2. That those Doctors of the Universty, &c. who are Trustees, be desired (so far as they can) to take special notice of the Exhibitioners, and to enquire into their proficiency in their studies, and the godlinesse of their conversations, and admonish or advise them, as they see cause, and give notice to the Trustees at *London*, when occasion shall require: Also that they be entreated to direct them in the course of their studies, and resolve them in difficultiss, as need requires.

CHAP. VII.

Of encouragements to be given or denied to the Exhibitioners according to their Merit.

§.1. **T**hat the Exhibitioners shal have such allowances as shall be judged expedient, according to their deserts, poverty, and standing in the Universty; and that such of them as most need and most excell in abilities and piety, shall besides their yearly allowance, have some consideration for their degree, when, and in far as the Trustees shall conceive meet.

§.3. That after eight years standing in the Universty, the Trustees

Trustees and Contributors do by themselves and friends endeavour to promote them to a place answerable to their merit.

§.3. That such of the Exhibitioners as shall at any solemn Examination, be found eminently to excell the rest, shall have such special encouragements as the Trustees shall judge fit.

§.4. That when there shall be satisfying evidence of the Idleness or dissoluteness or any depravedness of any of them, the Trustees may, after admonition and triall, for so long time as they shall think fit, withdraw the Exhibition from them, and chule others in their places.

CHAP. VIII.

Of the Modell.

§.1. **T**hat the alteration or addition of circumstances be left to the wisdom of the Trustees, or any seven or more of them (whereof three to be Ministers) provided that notice be given to the Trustees generally, of the meeting, and of the end of it, and provided alwaies that the Substantials remain untouched, to wit, the bringing up of eminent Schollers at the University, in order to the Ministry, and the selection of Schollers for special uses, mentioned in the Ninth Chapter.

CHAP. IX.

Of the selection of some Schollers for speciall uses.

§.1. **T**hat provision being made for the maintenance of Schollers in order to the Ministry, so far forth as the Trustees shall judge necessary and sufficient, there be beside some fit persons selected and chosen by the Trustees in the University, of sufficient standing and convenient leisure, and employed in that way wherein they are most eminent, one to be the Linguist, and principally for Greek, and for Jewish, and Rabbinicall learning;

ing: another the Historian, and Antiquary, especially for Ecclesiastical antiquity: another the Philosopher and Mathematician, another the Civilian, another the Polemical Diviue. (one or more if need be.) another the practical and casuistical Diviue, another well vers'd in all parts of Learning: And that each of these employ themselves (when occasion shall require, and the Trustees reasonably desire,) in such works as shall be usefull and necessary: And that they have such allowances as the Trustees shall judge fit, and as the excellency of their parts and the nature of their work shall require. Or, if it be not thought expedient to maintain persons constantly for each of these, that any person or persons, be employed in any work which shall appear to be of great concernment and usefulness to the publick good, and for which he or they are eminently fit, who shall have such encouragement as the Trustees shall judge convenient. And to the end abuses may be prevented, it is resolved, that no money be disposed of by the Trustees to any work, but such as eight of the Trustees at least (being all Schollers) and two at least of the Trustees in each University, shall under their hands declare that they judge to be such a work. And also that it be approved as a meeting of the Trustees in London.

CHAP. X.

Of the encouragement of Forreigners, & promotion of the Gospel abroad.

S. 1. **A**ND because there is a great desire in many forreign persons to learn the *English* Tongue, that so they may understand our *English* Divines, and be the more able to preach practically and powerfully to their people, which may much further the work of conversion and edification in forreign places; if it shall please any to contribute any summe or summes to this end, and with this desire; it shall be faithfully employed to that purpose, viz. To the maintenance of such forreigners, as being poor, are and shall appear to be most eminent for piety and learning, and piety, who shall be maintained in London, or one of the Universities, as shall be judged most expedient, for so long time as shall suffice for the fore-mentioned ends.

P I N I - S.



The Names of the Trustees.

<i>Christoph Lord Pack</i>	<i>Martin Noel Esq;</i>	<i>Mr. Caryl</i>
<i>Robert L. Tichburne</i>	<i>Maurice Tomson Esq;</i>	<i>Mr. Calamy</i>
<i>Sir Thomas Andrews</i>	<i>Dr. Thomas Cox</i>	<i>Mr. Jackson sen.</i>
<i>Sir Thomas Foot</i>	<i>Deputy Johnson</i>	<i>Mr. Case</i>
<i>Sir Thomas Viner</i>	<i>Mr. John Furian</i>	<i>Mr. Slater</i>
<i>Maj. Gen. Brown</i>	<i>Mr. Henry Spurston</i>	<i>Mr. Clarke</i>
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<i>Alderman Love</i>	<i>Mr. Crumhurn</i>	<i>Mr. Lye</i>
<i>Andrew Ricard Esq;</i>	<i>Mr. Bathurst.</i>	<i>Mr. Facomb sen.</i>
<i>Colonel Gower</i>		<i>Mr. Facomb jun.</i>
<i>Tho. Bromfield Esq;</i>		<i>Mr. Bates</i>
<i>Tho. Arnold Esq;</i>	<i>Ministers.</i>	<i>Mr. Poole</i>
<i>Theo. Biddulph Esq;</i>		<i>Mr. Whitaker</i>
<i>Walter Boothby Esq;</i>	<i>Doctor Reynolds</i>	<i>Mr. Woodcock</i>
<i>Will. Pennoyer Esq;</i>	<i>Doctor Spurstow</i>	<i>Mr. Vinck.</i>
<i>Walter Bigg Esq;</i>	<i>Mr. Ash</i>	

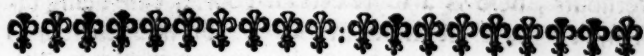
A word to the Rich, that desire to give up their Account with comfort.

Suffer I beseech you one word of exhortation, and with attention read a few lines which may be of everlasting concernment to you. I will suppose I speak not to *Atheists*, but to such as are posselt with a belief of an eternal estate of infinite happinesse or misery: not to fools, but to wise men who would not wilfully neglect any thing, which is necessary to secure them from the wrath to come. It is also notoriously known, that the wilful continuance in the neglect of any one evident duty, or the commission of any manifest sin is sufficient to entitle a man to damnation, notwithstanding any professions of Religion or practices whatsoever: You cannot but know that many perish eternally, not for any grosse wickednesse visible to the world, but for slye and secret and unobserved omission sins, and that these are the only sins which our Saviour formes a pro-
Mat. 25. cesse against in that famous representation of the last judgment. And amongst those duties which men are most prone to neglect, are those which are difficult and costly and troublesome, which made Christ pronounce it so hard for a rich man to enter into the Kingdome of heaven: And therefore you that are rich had need double your diligence to make your calling and election sure. And truly it is an unspeakable happinesse (if the Lord give you hearts to consider it) that your riches wisely managed, may afford you a special and eminent evidence and assurance of Gods love, and your own future happiness; forasmuch as if you freely lay out those riches that God hath graciously given you, for his glory, and the Churches good, it may be a notable and found discovery of a lively faith, (which can part with present comforts in hopes of those future and unseen consolations) a fervent love to God and the brethren, a resolution to part with all for Christ, and a serious and true desire of salvation: As on the other side, it is a token of perdition, when a mans heart is glued to his riches, and the present evil world, when a man is so destitute of charity, that rather than part with
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his riches, he will suffer, bodies and soules to perish, and the glory of God to be turned into shame; I beseech you therefore by the bowels of God have compassion upon your immortal souls, make you friends of the Mammon of unrighteousnesse, throw not your selves overboard to preserve your riches, from which you can expect no other requital, but this, that the rust of them shall rise up in judgment against you at the last day: and this duty I may the more boldly exhort you to, because, if you make use of your reason, you will find the performance of it is no way disadvantageous to you: for, as you will gain this excellent advantage, besides eternal salvation, that, that portion of your estates which you lay out for God, will be a means to sweeten, and secure all the rest to you and your posterity, so, by the doing of it you will lose nothing of substance, seeing that is most true and evident by daily experience which our Saviour saith; That the comfort of a mans life consisteth not in the abundance of what he possesseth. For what are riches, but for use, without which a mans chest hath as much good by his riches as he; and how can a man use them, but for his pleasure or credit, or posterity, or the like? and who knowes not that many discreet men of comperent estates between want and affluence enjoy more real pleasure in their estates, than they that have ten times a larger portion? and if a man look to his credit, let any impartial man judge, whether it more advanceth a mans reputation, sordidly to hoard up his riches to the dishonour of Religion, his own shame and contempt (whereby he lives lamented, and dies desired) or generously to lay them out in such waies as not only procure him favour with God, but respect from men here, and at last a Crown of glory that fades not away? and if a man aims at posterity, methinks this City hath afforded sufficient experiments to convince any ingenuous man, that the leaving of vast estates to children, doth commonly betray them not onely to the greatest wickedneses, but also to manifold miseries, which they that carry their sailes lower, and whose estates are nearer the golden Mediocrity are preserved from: I may adde to all this that divers of you in this City may say with *Jacob*, with my staffe I came over *Jordan*, and now God hath made me two bands. That God that hath brought down others, hath exalted you, that God that hath impoverished others, hath enriched you,

and therefore, if others owe their thousands to God, surely you owe your ten thousands. Remember I beseech you, that hand that gave you your estates, can recal them when he please, and if you deny him the interest, he can revoke the principal. Remember you will not alwaies have such opportunities: Ere long you and the poorest wretch must be upon the same terms, now you have an advantage over them, and a means to do God more special service: I shall trouble you no further, but only this, lay out your estates, but do it freely, not grudgingly, do it liberally, not sparingly: I shall not here determine that Question, whether God expects a tenth part of your estates to be employed in his service, and for publick good. But thus much I may safely say, that where God sows liberally, he expects to reap liberally. And as Gods Ministration to us under the Gospel doth exceed the legal Ministration, so I know no reason why our Ministration to God from our superfluities should not exceed theirs under the Law: And however men can easily deceive themselves here in things which concern their profit, yet I doubt not when men shall at last come to make a review of all their actions, their consciences will justly condemn them, not only for the total neglect of such duties, but also for the not doing of them in a fit and full proportion: For this particular occasion, I shall say nothing more than what is said in the Preface, and in these other annexed Papers: Consider what hath been said, and remember it comes from one whose design is not his own profit, (nor to lay a yoke upon you which he will not take upon his own shoulders) but meerly that God may be glorified, and that, at that last day, fruit may abound to your account.

Matthew Poole.



An *Answer* to some *Objections* which
may be raised against this Work.

O *Bject.* 1. This Designe is needlesse : Universities are for this purpose, What is all that meanes given there for, but to fit men for the Ministry ?

Ans. 1. So great is the scarcity of able and godly Ministers in the Nation, comparatively to the many places which are destitute of such (as all judicious persons observe) that it is a vain thing to expect a supply of the Churches necessities in an ordinary way : We see, by experience, that although of late years the Universities have sent forth divers very hopefull persons into the Ministry, and although besides the ordinary allowances for Students there, divers exhibitions have been allowed by wel-willers to Religion and Learning, yet, all this notwithstanding, there is still a great famine of the Word in divers places, especially in *Ireland, Wales, &c.* which are not so likely to be supplied, and which are here in a special manner provided for.

Ans. 2. The main design of this *Model* is not barely to send forth Ministers, but to endeavour to send forth eminent Ministers; and whereas Universities are and must needs be (nor doth it in the least reflect disparagement upon them) like Lotteries, whither Students of all sorts come, some of good parts, and some of mean parts, and from whence (through the negligence of Students, and their forwardnesse in entering into the Ministry) divers come into the Ministry much unfurnished, to the grief and scandal of their University-Governours;

vernours; here is a more certain course, care being taken, 1. To select choice wits. 2. To oblige them to a sufficient continuance, as also to extraordinary diligence.

Object. 2. Good designs are generally perverted and abused to other ends than they were intended, and so will this in all probability degenerate into a businesse of faction and partiality, and favour and friendship.

Ans. 1. We can neither foresee nor prevent all possible abuses, and much lesse all jealous surmises; but thus much is plain, that we are to do our duty, and to referre events to Gods Providence, and however mens benevolences may be abused hereafter, contrary to their desires and intentions, yet God will accept of their sincere ends, and no lesse reward them than if they had been never so religiously used.

2. Here is abundant care taken to prevent partiality: The execution of it is committed to divers persons of different perswasions, of known integrity, wisdom and godlinesse; and care is also taken that when any die, there be a substitution of such other men in their places, and the Trustees are engaged, not onely by their promise, but by their judgements and interest to choose such men as themselves.

3. The Fesseees, as they now are, so they will for ever be obliged to manage this businesse with all impartiality for the encouragement of lads of all parties (provided they be true to the interests of Learning and real piety) not onely because they are conscientiously engaged to it, but also, because their interest and the advancement of the work will constantly oblige them to it, seeing if once partiality be observed in it, it will not only reflect upon the Trustees, but also bring the whole businesse into disrepute.

4. This objection strikes at all lasting good works, for how can a man settle any thing for any good work, but it may be abused; so that the effect of this objection should be not to prevent the doing of good works, but to make men cautelous how to do them in as safe a way as may be.

Object. 3. It is better for a man to see with his own eyes, and to do with his own hands.

Ans. 1. But then there is one doubt whether he can get any to put in good security that he shall enjoy his eyes and hands for ever, or else (if he be able and willing to settle something for ever) it must come into other mens hands, and therefore it is better to commit it to other mens hands while he lives, and may observe how they use it, than to commit it to them after his decease, of whom he had not experience in that kind.

2. For the generality of Contributors to such works it may be said without arrogancie, it is likely to be farre better managed by a conjunction of heads and hands of wise, and honest, and learned men for the glory of God, and the good of the Chorch, than can be expected from one man.

Plus vident oculi quam oculus, and as those small sprinklings of water which signifie little when they are asunder, being united together into one River are very considerable and effectuell to divers excellent uses; so those Contributions which being managed singly and dividedly are not so eminently useful, when they are united together, prove of great influence for a generall good: and moreover, he that contributes in such a common way as this, doth not onely an excellent piece of service himself, but also drawes others along with him.

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FOr those Gentlemen or others in the Countrey who shall be pleased to contribute, although we shall wholly leave them to themselves to give what they please, and in what way they please, and shall thankfully accept any thing given upon any termes, nor do we desire this businesse should be burthensome to any, yet we humbly offer to their consideration, that it will be a most excellent service, and most rarely useful for any (who can do it) to settle what they give, for ever, though it be in a lesse proportion, both because it is in it self likely to bring forth more fruit, and because it will be a good encouragement to others to contribute when they see a solid foundation laid which is likely to continue : And we hope they will not think it a wrong to their children to alienate some small proportion from them to the more immediate service of God, but rather a special meanes to procure a blessing from God upon the rest of their estates both to them and to their posterity.

If it shall please God to put it into the mind of any to contribute, if they signify their desires to any of the Trustees, especially to any of the Ministers, they may receive further information and direction as to any of the particulars.

Again way is said, doth not one, in exacting the
of service himself, but also draws others along with
him.



A TESTIMONIAL from some *Oxford* DOCTORS.

THE great usefulness of humane Learning and University education for the Ministers of the Gospel hath been abundantly evidenced, both from the powerful and happy influence of Ministers so qualified, in the Reformation of Religion, from the bondage and darkness of Popery, and also from the miserable consequence of the want and neglect thereof in persons undertaking the work of the Ministry: Besides those more noble infusions of Grace, there are two things of great necessity for the profitable discharge of the Ministerial work; to wit, a sufficiency of natural endowments, and acquired abilities. And it is the conjunction of these which thoroughly furnish the man of God unto every good work. We cannot therefore, but exceedingly approve of, and heartily bless God for that late design undertaken, and so considerably carried on through Gods blessing by divers persons, for the encouragement of poor Scholars of greatest abilities and piety in the Universities: The rather, because we have frequently, with sad hearts, observed the miscarriage of persons of great hopes and eminent parts, through want of those means and helps which are necessary: And we heartily recommend it unto all the lovers of Learning and Universities, as that which (by Gods blessing) is likely to prove of singular use, for the quickning of diligence, and provoking of emulation, and the growth of knowledge

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ledge and piety: Nor do we know, how any, whom God hath enriched with talents for such a service, can lay them out to better advantage, than in such a way as this: And for the better encouragement of those whose hearts God shall encline to this pious work, we, whose names are here under-written, having knowledge of divers of the Trustees, and having had experience of the management thereof, hold our selves bound in Justice to give this testimony, unto those Gentlemen, to whose trust it is committed, that to the best of our observation, it hath been faithfully discharged according to the real worth of persons, without respect to parties: And it is sufficiently known, that there are divers Students already chosen by them in the Universities, who are persons of singular abilities, and of pious inclinations, whose poverty had exposed them to many inconveniences, and deprived the Church of that great benefit (which we comfortably hope for from them) if they had not been relieved by such seasonable succours. And we are further confidently perswaded, that as it hath been for the time past, so it will be for the future, the care of the Trustees, to discharge that trust reposed in them, with all fidelity and conformably to their proposals and Declarations.

Edmond Staunton, D.D.

John Wallis, D.D.

Dan. Greenwood, D.D.

Hen. Langley, D.D.

Seth Ward, S.T.D.

Joshua Crosse, L.L.D.

Thomas Barlow, C.R.P.

Hen. Hickman,



A TESTIMONIAL from some *Cam-* *bridge* DOCTORS and others.

AS we cannot but sadly resent and lay to heart the many and great mischiefs, which have befallen the Church of God, through the miscarriage of such as being crude and unfurnished for so weighty an undertaking, have engaged themselves in the work of the Ministry: So we cannot but impute them in a great measure to the want of meanes for subsistence at the Universities; whereby such persons have been untimely taken from those breasts and fountaines, whence by a continued use of the helps there afforded, they might have been stored with sound and well-digested knowledge, and thereby have not only prevented those difficulties and temptations, which their own ungroundednesse doth often expose them to, but also become eminently serviceable in the Church of Christ. The consideration whereof affords us abundant occasion of blessing and praising God, for his goodnesse to his Church, as in continuing these Schooles of Learning, heretofore founded and established, so also in these late supplies by men of publick Spirits conferred in way of exhibition, for the further encouragement and support of hopeful Students in the Universities. Which good and pious design, we do with thankfulness rejoyce to see so far already put in execution, as that divers hopeful plants are thereby refreshed and made to flourish in these fruitful Nurseries, who else for want of so seasonable a supply, might soon

have been withered and parched up, or constrained to an unseasonable remove, to their own and the Churches exceeding prejudice and disadvantage.

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But although there be a considerable number already chosen, and made participants of this beneficence, yet are there also many others still among us, truly deserving and really needing the like encouragement; which we doubt not but many will be the more ready and willing to promote, when they shall together with us, observe these hopeful beginnings, which promise (through the blessing of God upon them) a plentiful harvest to be reaped in due season. For we can truly testify that (according to the best of our observation) this matter hath been hitherto managed, & the election of Scholars made according to their parts, piety and poverty, with much faithfulness and impartiality; as we hope also it will be carried on for the time to come.

Anthony Tuckney.

Tho. Horton.

Benj. Whitcomb.

Lazarus Seaman.

Ralph Cudworth.

William Dillingham.

Thomas Woodcocke.

Joseph Hill.

John Stillingfleet.



IF it shall please any to settle something for ever they may conveniently do it in this way which hath been propounded to, and approved by skilful Lawyers. They may single out three or four of the Trustees whom they can most confide in, and make them special Trustees, and when any one of them dies, appoint the other three to chuse another in his place, and may make all the rest of the Trustees overseers, and in case those four Trustees fail, that then it shall fall to all the rest of the Trustees, and in case they fail, then it shall fall to any Colledge or Company (whom the Doner shall please to nominate) to be disposed of, according to the Modell: And in case it be perverted or alienated to any other use, then it revert to his heirs, &c.



An Advertisement.

VHereas it hath been suggested by divers & was supposed by some of the Trustees, that the present settlement of this trust was not Legal (not being by way of Corporation) nor perpetual, it was agreed by the Trustees that some very able Lawyers should be advised with, which accordingly was done, and the result of their discourse was this: That there were two waies for the settling of such a trust, frequently practised among us, and both unquestionably Legal; the one by way of Corporation, the other by way of Feoffment, in which latter way we are for the present settled, and in which way some Hospitals, &c. are settled. This being an undoubted Principle in Law and Reason, that it is lawful for any man to give what he will, to whom he will, for what uses he will, unlesse it be to an use prohibited by Law, such as this is confessed not to be.

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An Account of the Scholars already Chosen.

IN order to the practise of the things proposed in the Modell, three of the Trustees, to wit, Mr. *Manton*; Mr. *Thomas Jacomb*, and Mr. *Poole* were by the rest of the Trustees sent to the two Universities, to advise with the Doctors the Trustees there, and to settle the businesse, which was done, and divers persons of known ability and fidelity were desired, and did willingly consent to take upon them the businesse of examination of all such poor Scholars as did propose themselves to trial: Upon which, divers persons of great hopes, were then and have been since examined: And out of them, such as gave the best satisfaction for Parts and Learning, and had the best report for Piety, were selected: And two and twenty are already chosen in each University; It being resolved to carry an equal respect to both Universities: Of whom some were through necessity already gone from the University, and now to their great comfort, and (we hope) the Churches great good, are settled again: Others were about to leave it, others forced much to discontinue, and all much discouraged and prejudic'd by those pressing wants and difficulties they were overwhelmed with,

R I N I S.